

'O Abukai, 'o La'a,
'O La'a, 'o La'a, 'o La'amaikabiki
ke li'i;
'O 'Abukini-a-La'a,
'o Kūkona-a-La'a,
'O Lauli-a-La'a makua;
'O nā pūkolu a La'amaikabiki,

He mau biapo kapu na La'a,
Ho'okabi no ka lā i hānau ai.
Pobā mai ke ēwe, ka nalu, 'ina'ina,

A 'abulu mai ka piko,
Ka piko ali'i, ka pikopiko iloko.

Ka wewe ali'i, ke ēwe o ka lani,

O ka lani, 'o Pua'a-a-Kahuoi.
'O Kamale'akabiko a Pilirwale,

Kamaiki 'ōlena, kamaiki 'ōlena;

Ka baobaolena, ka balolena'ula;
'O ka hālena 'ula, 'o Kalanimanuia.
'O Ka'ibikapu-a-Manuia ke 'li'i,
'O ka 'ilio bulu 'i'i 'ula ia,
Imahamaba o'o i ke kapu.
'O Ka'unui-a-Kānehoalani kela,
'O Ipuwai-a-Hoalani keia.
'O ka 'eha kūmanawa i ka pilina
'akē

Iloko o ke ke'e na'au, manawa ke'e,

[From] Abukai [came] La'a,
[From] La'a, La'a [came]
La'amaikabiki the chief;
[Of] 'Abukini-a-La'a,
Kūkona-a-La'a [and],
Lauli-a-La'a the parent;
[They were] the triplets of
La'amaikabiki,
The sacred first-born of La'a,
Born on the same day.
Burst forth the placenta, the sac
membrane, the sac fluid,
Discoloring the navel,
The chiefly navel, the spotted navel
within.
The chiefly lineage, the lineage of the
chief,
Of the chief Pua'a-a-Kahuoi.
Kamale'akabiko [Kamale'amaka] and
Pilirwale,
The purified first-born, the purified
first-born;
The yellow one, the reddish-yellow one;
The red one was Kalanimanuia.
Ka'ibikapu-a-Manuia the chief,
The dog with red-brown fur,
Whose temples were thick with kapu.
Ka'unui-a-Kānehoalani that one,
Ipuwai-a-Hoalani this one.
Pain rose up at the time of slander
Within the evil hearted, the time of
fault finding,

I na 'i'o hō'imo make,
I hua'ina e wehea ka naki,
Ka pūlana lūlana 'āwai ali'i.
'O Kauakahi-kua'ana-au-a-Kāne,
Wahine a Iwikauikaua i nobo,
Loa'a ho'i 'o Kāne-i-ka-ua-
iwi-lani,
I ka nalu baki kākala, baki kaulua,
I halehale i popo'i i na bua ali'i;
I na hu'a baki lumilumi i ka bobonu,
Lulumi i ka 'alibi loa, i ka 'alibi
lani...

In the relatives whose eyes blinked,
Revealing the loosening of the tie,
Stilling the existing chiefly ties.
Kauakahi-kua'ana-au-a-Kāne,
Who lived as wife to Iwikauikaua,
Bore Kāne-i-ka-ua-iwi-lani,
The wave that broke in combers,
broke doubly,
That towered and crested into
chiefly offspring;
Into foam that broke up, crushed
by the depths,
Dissipated into the distant
horizons...

Mā'ili-kūkahi

PUA'A-A-KAHUOI was the father and Nononui the mother of Mā'ili-kūkahi. He was born at Kūkaniloko and was named the *ali'i kapu* for the land because of his dedication by the chiefs and priests and people; he had been vowed as such before the gods and had been anointed by the *kābuna*. Chiefs born at Kūkaniloko were the *akua* of the land and were *ali'i kapu* as well.

Mā'ili-kūkahi was raised at Wahiawā and at Kānewai and at Wai'alua. When he was a little over twenty years of age, he was chosen by the chiefs to be the administrator of the government, the *mō'i ho'oponopono o ke aupuni*. Mā'ili-kūkahi did not refuse them. Haka, a descendant of Kumuhonua, was the *ali'i mō'i* at the time.

Haka was a bad chief and a stingy one. He did not take care of the chiefs

and people. Because of this, the chiefs rebelled against him and fought with him. Haka took refuge in the *pu'u kua* Waewae, the fortified hill at Kawiwi there in Lihu'e. The youth who was the watchman of the hill grumbled because he had received nothing, and he had a desire for the chief's death. During his watch in the middle of the night, the chiefs and warriors were all asleep. The youth called out, "O Haka, O Haka, O Haka, sleep. Two come up, the second stay back; three come up, the third stay back; four come up. . . ." The rebelling chiefs and warriors came up, crowding thickly in the stronghold. Haka was the only person killed.²⁹

When Mā'ili-kūkahi was twenty-nine years old, the *ali'i*, the *kāhuna*, and the *maka'āinana* chose him to reign as *mō'i*, and he consented. He was taken to the *beiau* of Kapukapu-ākea at Pa'ala'a-kai in Wai'alua and consecrated by the *kahuna* to rule as *mō'i*. At the end of this ceremony, he was taken inside the *beiau* for the ceremony of the cutting of the navel cord, just as at the birth of a chief. After that another important ceremony, that of circumcision, *'oki poepoe*, was reenacted. This was to cleanse and purify him; 'Ulonokū was the prayer. When this ceremony was over, he was installed as ruler of the island, *ke ali'i o ka moku*. This chiefly ritual pertained to high chiefs from remote times—*mai ka pō mai*. It was not performed for rebellious chiefs, however, nor for warrior chiefs who took the kingdom by force, but for "chiefs of Pōkano" [chiefs of unblemished bloodlines from remote times—M.K.P.]. That is the manner in which Mā'ili-kūkahi became ruler of the kingdom, and he ruled as *mō'i* over the land.*

Soon after he became *mō'i*, the chiefs took Mā'ili-kūkahi to Waikīkī to live; he was perhaps the first of the ruling chiefs to live there. Until then the chiefs had lived in Wai'alua and 'Ewa.

When the kingdom passed to Mā'ili-kūkahi, the land divisions were in a state of confusion; the *abupua'a*, the *kū* [*'ili kūpono*], the *'ili 'āina*, the *mo'o 'āina*, the *paukū 'āina*, and the *kībāpai* were not clearly defined. Therefore Mā'ili-kūkahi ordered the chiefs, *ali'i*, the lesser chiefs, *kaukau ali'i*, the warrior chiefs, *pū'ali ali'i*, and the overseers, *luna* to divide all of O'ahu into *moku*

and *abupua'a*, *'ili kūpono*, *'ili 'āina*, and *mo'o 'āina*. There were six districts, *moku*, and six district chiefs, *ali'i nui 'ai moku*. Chiefs were assigned to the *abupua'a*—if it was a large *abupua'a*, a high chief, an *ali'i nui*, was assigned to it. Lesser chiefs, *kaukau ali'i*, were placed over the *kūpono* lands, and warrior chiefs over *'ili 'āina*. Lands were given to the *maka'āinana* all over O'ahu.

Mā'ili-kūkahi commanded the chiefs, *kāhuna*, lesser chiefs, warrior chiefs, and people: "Cultivate the land, raise pigs and dogs and fowl, and take the produce for food. And you, chiefs of the lands, do not steal from others or death will be the penalty. The chiefs are not to take from the *maka'āinana*. To plunder is to rebel; death will be the penalty. This is my command to the chiefs, the lesser chiefs, the warrior chiefs, the warriors, and the people: all the first-born sons, the *keiki makahiapo*, are to be mine to raise; they will be my sons, *ka'u keiki*, and mine to take care of."

The chiefs and people agreed with pleasure. Because of his exceedingly great concern for the prosperity of the kingdom, the chiefs and people never rebelled during his reign. No voice was heard in complaint or grumbling against this *ali'i*, from the chiefs to the commoners, from the most prominent *po'e ki'eki'e* to the most humble *po'e ha'aha'a*.

In the time of Mā'ili-kūkahi, the land was full of people. From the brow, *lae*, of Kulihemo to the brow of Maunauna in 'Ewa, from the brow of Maunauna to the brow of Pu'ukua [Pu'u Ku'ua] the land was full of chiefs and people. From Kānewai to Halemano in Wai'alua, from Halemano to Paupali, from Paupali to Hālawā in 'Ewa the land was filled with chiefs and people. The chiefs kept themselves apart, *'oko'a*, and the commoners kept to the *makai* side of the land. From Halahape to O'ahu-nui in Wai'alua was the *kūlanakaubale* of Mā'ili-kūkahi. There he raised the first-born sons of the *maka'āinana* and of the *ali'i*. The chiefs and commoners loved him for his great *aloha* for their children. They brought him goods, *waiwai*, and vegetable food, *'ai*, and pigs, dogs, fowl, and fish. These were brought as gifts, *ho'okupu*, not as tribute levied by the chief, *'aubau*. They gave these things with joyous "hearts," *na'au*—no one hesitated; each "heart" was filled with pleasure.

Mā'ili-kūkahi appointed teachers of spear throwing for the first-born boys, each one an expert in the field. This skill was taught to them all. Mā'ili-

* 26 August 1865.

kūkahi's name became famous from the skies to the earth and from Hawai'i to Kaua'i.

The chiefs of Hawai'i and Maui heard of Mā'ili-kūkahi and of the high state of his kingdom. Hilo, the son of Hilo-kapuhi, Hilo-a-Lu'ukapu, and Punalu'u, chiefs of Hawai'i, and Luako'a, a chief of Maui, decided to go and make war on Mā'ili-kūkahi. They sailed and landed in Waikīkī, then went to Kapua'ikāula in 'Ewa with their canoes full of men. *Mauka* of Wai-kakala-ua gulch the battle was to begin. While they were going inland, they were cut off in the rear by the foster children of Mā'ili-kūkahi. Of the chiefs of Hawai'i and Maui, Punalu'u was killed on the plain now called Punalu'u. Corpses that "paved" a gulch gave the name Kīpapa to that place. Some of the invaders reached as far as the sea at 'Ewa and Waimano—the gulches were filled with their corpses. The heads of Hilo *ma* were cut off and taken to Honouliuli to a place now called Po'o-hilo.

That was the first time the chiefs of Hawai'i and Maui were defeated by O'ahu chiefs. (Those who know genealogies say that afterward the chiefs from Hawai'i to Kaua'i were defeated by Kūkona, the *ali'i* of Kaua'i. This was in the time of Kalau-nui-o-Hua, in the war of Kawelewele. Later, O'ahu would have been defeated by Alapa'i if he had not met with Pele-i'ō-hōlani. At last the islands were united by Kamehameha I. This is what the chief Kalai-kua-hulu said in his *mo'olelo*.)

There was peace again on O'ahu, with fear of the kingdom of Mā'ili-kūkahi. It is said of this chief that he was a religious chief. The people all over O'ahu lived religiously and in peace. It is said of Mā'ili-kūkahi that he did not sacrifice men in the *beiau* and *luakini*. That was the way of Kūkaniloko chiefs. There were no sacrificial *beiau*, *po'o kanaka*, there.

Kalani-manuia

LUAIA was the father and Kūkaniloko, the daughter of Piliwale, the mother of Kalani-manuia [Kalai-manuia]. Luaia was an *ali'i kapu* of Maui; his father was Ka'ihiwālua and his mother was Kauaia; Ka-leo-iki-o-Kaka'e was his grandfather.³⁰ Malena was the place where Luaia's navel cord was cut; at Olopio the placenta [was deposited]; at Kaukūloa, the caul.

Kalani-manuia was a famous chiefess, an *ali'i kapu*; she lived *mauka* of Wahiawā.

Kalani-manuia was born at Kūkaniloko, at Kapu'ahu'awa, in A.D. 1100, and at Ho'olono-pahu *beiau* her navel cord was cut. When this chiefess was a grown woman, she was taken to Kalauao; her home was at Kūki'iahu, with a second residence at Pā'aiau. She remained in Kalauao when she became ruler of the kingdom. She was a good chiefess, and the chiefs and commoners lived in comfort all over the land. No taxes were laid upon the chiefs and their men, *kānaka*, and no war was known in her kingdom. She ordered the chiefs and commoners to erect *beiau* to the gods, and also *mua*, men's "chapels," as places for the chiefs and their men to pray to the gods. She had Pā'aiau, Opu, and Kapa'akea fishponds made for herself. The island of O'ahu was made productive through cultivation.

Kalai-manuia married (*bo'āo*) Lupe-kapu-ke-aho-makali'i, an *ali'i kapu* and an *ali'i pi'o*. He was the son of Kalaniuli. Kalaniuli was the father [and Kalani-kai-uli's full sister] Nalu-e-hilo-i-ke-aho-makali'i, the mother. It is said of Lupe that he was skilled and wise and did many things. His main occupation was fishing. Because of his skill in handling fine fishlines and the snells of tiny fishhooks, and all other tiny things, his men called him Lupe-kapu-ke-aho-makali'i, Sacred Lupe of fine fishlines. He was a chief benevolent toward the commoners. However, the kingdom belonged to his wife Kalani-manuia, and he acted as the administrator for their government.

Kalai-manuia and Lupe had four children: Kū-a-Manuia first, Ka'ihikapu-a-Manuia second, Ha'o third, and Kekela, a female, fourth. Kū-a-Manuia was raised at Waikīkī to be the overlord, *baku ali'i*, there; Ka'ihikapu-a-Manuia was raised at Wai-mānalo in Honouliuli, 'Ewa, to be the chief there, and